



PROCEEDINGS

ISHE 2ND INTERNATIONAL
ISLAMIC HERITAGE

2nd International Islamic
Heritage Conference 2017

CONFERENCE 2017

المؤتمر الدولي الثاني للتراث الإسلامي

"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"

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PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)



2nd International Islamic
Heritage Conference 2017



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Academy of Contemporary Islamic Studies (ACIS),
Universiti Teknologi MARA Cawangan Melaka
Alor Gajah • 2017

Cetakan Pertama / *First Printing*, 2017

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Diterbitkan di Malaysia oleh / *Published in Malaysia by*
AKADEMI PENGAJIAN ISLAM KONTEMPORARI (ACIS),
UNIVERSITI TEKNOLOGI MARA CAWANGAN MELAKA,
JALAN LENDU, 78000 ALOR GAJAH,
MELAKA, MALAYSIA
Tel: +606 558 2303, 2305

Atur huruf oleh / *Typeset by*
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ISBN:

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2nd International Islamic
Heritage Conference 2017

Foreword



Bismillahirrahmanirrahim. All praise to Allah SWT. Blessing and Prayers be upon Prophet Muhammad SAW, and also to his family members, kindred's, companions and his followers who adhere faithfully to his teaching.

I would like to express my gratitude for this invitation to write a few words in conjunction of this proceeding. Heartiest congratulations go to the organizers of the 2nd International Islamic Heritage Conference 2017 (2nd IsHeC2017) that was held on 14th – 15th November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2nd IsHeC2017.

Proceeding of 2nd International Islamic Heritage Conference 2017 is a very noble effort as it adds to the corpus of literature on Islamic based research in various disciplines of knowledge. I hope that this proceeding can be a catalyst for the germination and strengthening of Islamic knowledge.

Finally, I wish to extend my sincere appreciation to all parties involved in the publication of this proceeding especially Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka, Center for Islamic Philanthropy and Social Finance (CIPSF), Pusat Jaringan Industri, Komuniti dan Alumni (PJI & A) UiTM Melaka and the authors for their contribution.

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2nd International Islamic
Heritage Conference 2017

Preface

In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah SWT, the Almighty. We all praise Him, seek His Help, and ask for His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allah SWT guides, no one can misguide him, and whoever Allah SWT misguides, no one can guide him. Blessings and prayers upon His Messenger Prophet Muhammad SAW. We would like to express our thorough and sincere gratefulness to Allah the Almighty, who has given us the opportunity to write, edit and complete the *Proceeding of 2nd International Islamic Heritage Conference 2017*.

We wish to extend our appreciation to YBhg. Datuk Associate Professor Sabariah Hj. Mahat, Rector of Universiti Teknologi MARA (UiTM) Cawangan Melaka for her full encouragement in ensuring the success of the 2nd IsHeC2017 and also the publication of this proceeding. Special thanks to YBrs. Associate Professor Dr. Shafinar Ismail, Deputy Rector of Research and Industrial Linkage UiTM Cawangan Melaka for her continuous support in 2nd IsHeC2017.

A great deal of appreciation also goes to the Center for Islamic Philanthropy and Islamic Finance (CIPSF), Uni-Charity Society, ACIS UiTM Cawangan Melaka and UiTM Press for their tremendous effort in making the 2nd IsHeC2017 a success.

This proceeding comprises the articles that were presented in 2nd IsHeC2017 which held on 14 hingga 15 November 2017 at Avillion Hotel Melaka.

Hopefully, the *Proceeding of 2nd International Islamic Heritage Conference 2017* will give a clearer view of various contemporary issues in Islamic-based research in this country and the Muslim world as a whole. Finally, we hope that this proceeding may inspire and motivate its readers in initiating attempts and contributions for the sake of Muslim ummah.

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Editor

Proceeding of 2nd Islamic Heritage Conference (ISHEC 2017)



2nd International Islamic
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MUSLIMS IN SOUTH KOREA: THE WAY OF LIFE

Mahsuri Khalid, Ashirah Fatihah Mohd, Nurauni Aqilah Mohd Khir, Nur Nabila Mazlan, Nur Farhanah Mahamad Halid & Noraini Jamal

ABSTRACT

The purpose of this study is to understand the life of Muslims in South Korea. It focuses on cultural and societal factors that may influence the quality of life of Muslims in South Korea. This study uses an interview with 25 respondents that represent both local Muslim Koreans and Muslim foreigners who live in South Korea. The data then has been analysed as a descriptive method that shows life as Muslims in Korea is quite challenging as they are still a minority and struggling with the Islamophobia issues. The findings may be useful to any social researches in identifying more variables and factors in shaping the roles that can be played by the Muslims community in South Korea.

Keywords: Muslims in Korea, Islamophobia

INTRODUCTION

This study was focusing on the way of life of the Muslims in South Korea. This project was conducted by 25 representatives from Melati Residential College, Universiti Teknologi MARA, Shah Alam. This research also looked into Islamic cultural in both the community and society in Seoul, Korea. Muslims are known to be the minority in Korea. Throughout study, Korea is a country where all the world's major religions like Christian, Buddhism, Confucianism, and Islam peacefully coexist together. The complexity of religion diversity in South Korea's social development is best understood as important cultural properties rather than as rites of worship (KOREA.net, 2017).

Major study was conducted in Itaewon as it is the home of most Muslims estimated to be living in Seoul. Itaewon is also home to many Halal restaurants and shops that are run by Korean Muslim family (Jordan, 2017). The main purpose of this study is to discover the way of life of the Muslims in Korea, both cultural and societal. Throughout this study, a documentation of Muslims in Korea can be made. Along the research, the way of their life, cultural, moral values, and etiquette that give a positive impact can be shared with others. The participants who join this project will have development in soft skills such as communication, teamwork, leadership, and professionalism during the research.

THE KOREAN PENINSULA

The Korean peninsula is located in the middle of northeast Asia, bordered by China to its west and Japan to its east (Kim Kyung-rok, 2016). Republic of Korea occupies about 100,295 km² in the peninsula that is 950 km long longitudinally and 540 km wide latitudinally, and has a total area of 223,433 km². The population density is 522 per km² (1,351 people per mi²). Based on the latest United Nations' estimation on 2017, the existing population of the Republic of

Korea is 50,718,315. The South Korea population represents 0.67% of the total world population. South Korea ranks 27 in list of countries by population (David J. Nemeth, 2017). The Korean society is categorized as homogeneous ethics of identity and culture with a 5,000 year of history. Due to its geographical location and ethnic homogeneity, Koreans advanced into a self-sustained, closed society (T.H Kwon, 1997). The estimated median age for people in South Korea is 41.1 years. The expected life of birth in the Republic of Korea was 59.0 years and 66.1 years for males and females. People at young age (around 30 years of age and above) have suffered a very momentous mortality decline compared to people in older age group throughout the whole reference period.

The number of people who does not have Korean nationality stays in Korea for three months or more in June 2013, which is less than 3 percent of the total population. The number of foreign people residing or being employed in Korea has been increasing intensely mainly in 2000. In 2015, according to the statistics in Korea, 373,000 of foreign nationals arrive in the country (Kim Kyung-rok, 2016). Islam is a small minority religion in South Korea. The Muslim (either Koreans or foreigners) community is centred on Seoul. Its first large 20th-century mosque was built in 1976. The funds were obtained from the Malaysian Islamic Mission and other Islamic countries. In addition, there are more than 30,000 indigenous Koreans from South Asian, Middle Eastern (i.e. Iraqi), Indonesian, and Malaysian immigrants in South Korea and the majority of who are Muslims. They have been guest workers since in the 1990s, taking the total Muslim population in the country to be around 35,000. It is believed that there is no significant presence of Islam in North Korea, where autonomous religious activity in general is almost non-existent (World Heritage Encyclopedia, 2017).

Korea is a country where all world's major religions, Christianity, Buddhism, Confucianism, and Islam peacefully coexist with shamanisms. According to the 2005 statistics, 53% of the Korean population has a religion, while the 2008 statistics showed that there were over 510 religious organizations in Korea. Among all of the religions in Korea, Buddhism and Confucianism have been more influential than any other upon the life of Korean people. It can be observed through the country listed as cultural heritage; over half of the heritage is related with the two religions. In 1955, the Islamic society of Korea and the first Korean imam appeared, followed by the foundation of Korean Muslim federation in 1967. There are about 60 places of worship for Muslims across Korea and there are about 100,000 Korean Muslims (KOREA.net, 2017). The first Koreans to be introduced to Islam were those who moved to north-eastern China in the early 20th century under Japan's colonial policy. A handful of converts returned home after World War II, but they had no place to worship until the Turkish troops came with the United Nations forces during the Korean War (1950-53) and allowed them to join their services. Korean Islam's inaugural service was held in September 1955, followed by the election of the first Korean Imam (chaplain).

The Korean Islamic Society was expanded and reorganized as Korean Muslim Federation in 1967 and a central mosque was dedicated in Seoul in 1976

(KOREA.net, 2017). In 1962, the Malaysian government offered a grant of 33,000 USD for a mosque to be built in Seoul. However, the plan was derailed due to inflation. It was not until the 1970s when the South Korea's economic ties with many Middle Eastern countries became prominent that the interest in Islam began to rise again. Some Koreans who work in Saudi Arabia converted to Islam; when they completed their term of labour and returned to Korea, they bolstered the number of indigenous Muslims. The Seoul Central Mosque was finally built in Seoul's Itaewon neighbourhood in 1976. Today, there are also mosques in Busan, Anyang, Gwangju, Jeonju, Daegu, and Kaesong. Religion in South Korea is prevailed by the traditional Buddhist religion and a large but decreasing Christian population. The exercise of some of these religions has been powerfully influenced by the bearing legacies of Korean Confucianism, which made up the official political theory of Joseon Dynasty and Korean shamanism, the indigene faith of the Korean Peninsula. According to the South Korean administration, it was estimated that 46.5% of the country's population convey no spiritual preference, 29.3% are Christian (18.3% Protestants and 10.9% Catholics), 22.8% are Buddhist, and the remaining binds to several new religious trends including Cheondoism, Confucianism, Daesunism, Jeungism, Taoism, and Wonbuddhism (StudyCountry, 1999).

MUSLIMS IN KOREA

Today's population of Muslims in Korea is roughly about 30,000 to 35,000 people in only a fraction of Korea's 135,000 which majority are students, teachers, and migrant workers. Islam only began to have a significant presence in Korea toward the late 1990s due to immigration restrictions in Korea at that time and a figure that does not rise drastically in the last 30 years.

Korean Muslim Society

The Seoul Central Mosque was opened in 1976 in Itaewon, Seoul. It is located in Hannam-Dong, Yongsan District. It holds lectures in English, Arabic, and Korean. Friday prayers (Jumu'ah) regularly attract between four hundred and five hundred worshipers in the afternoon, though regular attendance has sometimes been around eight hundred people. Before the construction of the mosque, the Korean Muslim Federation (originally known as the Korean Muslim Society) held services in a temporary prayer hall located in the downtown area of Seoul. Fewer than three thousand Muslims were known to be living in Korea at the time. Within one year of the opening of Seoul Central Mosque, the number of Muslims in Korea rose from less than three thousand to over fifteen thousand. That number rose again sharply to around one hundred fifty thousand with the large influx of foreign workers from Muslim countries such as Pakistan, Bangladesh, and Indonesia in the 1990s (Sam, 2017). Today, there is an estimation of at least one hundred thousand Muslims in South Korea with thirty five to forty thousand native Koreans who have converted to Islam.

The mosque at Itaewon characteristically uses Islamic design. The large minarets on the building and the decorated Arabic calligraphy near its entrance

are remarkable in particular to being a place among more standard Korean architectures that make up the rest of Itaewon (Nam, 2012). Other prominent cultural communities of the area are largely based on parameters like ethnicity and language, while the Muslim community of Seoul is diverse in and of itself, creating a very small but dynamic subculture decorated with influence that span dozens of countries, an evident among the array of faces, languages, and accents layered beneath the uniform hijabs and prayer sets.

Figure 1 Seoul Central Mosque in Korea



Kamal Singh, an Itaewon local since 2009, said the Muslim community does not really see any problems that other cultural groups would not face in a foreign city. He said that to an extent, one does not just immigrate to Seoul without the expectations of some cultural barriers and inconveniences. The community itself is growing slowly and steadily, but also smoothly because the purpose of Islam is to spread peace and the Koreans here are receptive to that. It makes for an interesting time to live at Korea to see the growth of a cultural identity.

Major factor of Koreans converting to Islam

After realizing that there is a community of Koreans who practice Islam, there are some Koreans who are curious and study about Islam. Dyas Reda Kenawy is an Indonesian woman earning her PhD in Korean Culture and Language and she says that this curiosity is a simple yet a major factor for the number of Koreans converting to the religion (Jang *et al.*, n.d.). Some Korean people become interested in Islam because they are bored with life without religion as some of them do not really have a strong link to religion. One way of how they are exploring about religion is through online, and for some, it leads them to their mosque.

The Korean convert admits that it is a huge decision in the Korean society to convert to something so unfamiliar, noting that any true growth of Islam in this country will likely continue to be a result of immigration to the heavily Buddhist, Christian, or otherwise agnostic nation. Some of them do not particularly try and understand other cultures. They do know nothing about Islam and never have been to the mosque. Once they go to the mosque to take a picture, they think that it is beautiful until they called the mosque one of Seoul's "hidden gems".

Muslim students who studied in Korea agreed that the main outward aggravation they routinely experience is directed at their headscarves, or hijabs, the attire entirely unfamiliar to Koreans. A lot of Korean people stared and asked about their hijab. Some of them suggested taking it off because it seems too hot. Day by day, Koreans are beginning to understand Islam; however, for years, the media in Korea heavily portrayed it as a “religion of terrorism” but the perception has shifted. Lots of Koreans that live in Itaewon will address the Muslims they meet as a part of Islamic tradition (Sam, 2017).

Most of the challenges associated with practicing Islam in Korea come from lack of awareness about Islamic customs among Koreans. For example, keeping to the prayer schedule traditional to the Muslim religion can be a challenge. In places like Indonesia, there are a lot of smaller mosques to help Muslims perform their prayer rituals around the pace of their 21st-century lifestyles. With just one mosque in Seoul, most Korean companies are not very sensitive to the prayer practice.

In this way, the impact of Islam is outpacing the growth of population. A. Rahman Lee, Ju-Hwa, Imam of Seoul Central Mosque, said that 9/11 actually greatly affected Korea in two ways. It was difficult at first because many understood Islam to be a religion of terrorism and it also sparked curiosity. Islam has not spread much to Korea because it simply was not on the radar; there was little knowledge of it at all. Professor Lee Hee-Soo agreed, saying that post 9/11, many Koreans did try and understand the Islamic world and tried to do so through a balanced platform and not necessarily relying on Western media.

Figure 2 : Islam Community Service



How Muslim students survive in Korea

Several students have had similar experiences. A Malaysian student at Hanyang University who lived in Korea stated that extremist missionaries will knock at their door to ask very simple questions, but then suddenly they will become very aggressive and try to debate with them to get them to say something they do not mean and it was very disturbing. Their expectations of life in Korea paled in the reality. Before immigrating, they had assumed to have been less religious while living in a culture with so little Islam exposure.

The community has actively sought to bridge this cultural disparity with significant help and support from local embassies and offices within the Korean government itself. Shaukat Ali Mukadam, the Pakistani ambassador in Korea, said that the embassy hosts a number of cultural events throughout the year, including photographic exhibits and festivals to encourage more intermixing and

dialogue. Representatives from the Malaysian embassy agreed and believed that this relationship will develop. Sulochana K. Indran, a representative from the embassy stated that there has been a gradual increase over the years as Korea's 'hallyu' has made outsiders to become more aware of Korea and its attributes. The increasing number of foreign nationals entering the homogenous Korean society will of course pose challenges to both the foreigners and Koreans alike, but Koreans seem to be taking this inevitable globalization in their stride.

One of the students in Korea, Sarah Hassan, who completed her graduate and postgraduate studies from 2002 to 2008, said that Islamic immigrants can thrive in Korea because it is a country where everything changes fast and adjustments are made for the better. She said that when she first moved to Seoul in 2002, she had to suspend her law studies since there was not a single program offered in English. Now, with the explosion of foreign students, from 7,000 in 2002 to more than 113,000 in Seoul in 2012, university offerings are more extensive than ever. Even the more trivial things that were incredibly difficult in 2002, like finding yogurt and cheese, are commonplace now.

Muslim Workers in Korea

The growth of Islam in Itaewon is quantifiable, too. A local business owner from Egypt owns a travel agency licensed by the King of Saudi Arabia and the government to arrange the Islamic pilgrimage to Mecca, or Hajj. The number of Muslims permitted to take the pilgrimage is set by the government each year and that number is dependent on the percentage of a country's population that is Muslim. For a country like Indonesia, 250,000 Muslims are granted visas to visit Mecca, whereas in Korea, the number stands at around 150. The interest for Hajj is about 375% over capacity.

Travel agency, Siti Sarah operates an Indonesian restaurant decorated within artwork from Egypt and other Islamic countries. However, this intermixing of cultures that share the Islamic bond is uncommon in Seoul and can actually be a hurdle to the growth of the Muslim community as according to Professor Hee Soo Lee. She claims that since the immigrants themselves often hail from largely homogeneously ethnic societies, they are less to thrive in communities of mixed nationalities.

Itaewon, where the heart of Muslims lies

According to the latest research, Itaewon can be seen as the home of roughly more than 135,000 Muslims that are estimated to be living in Seoul with almost one third of them being ethnic Koreans. It is a popular district in the capital city among Koreans in their twenties and it's where the Seoul Central Mosque is located at (Korea's first mosque that opened in 1976). Itaewon is also home to many Halal restaurants and shops including Eid Halal Restaurant (a Korean restaurant that is run by Korean Muslim family).

Today, Seoul Central Mosque is one of the 15 mosques in Korea, apart from 60 prayer rooms that can be found at the airport, in universities, and big

shopping malls. The mosque serves as a hub to connect Muslims and non-Muslims as well. Independent Islam is from any culture; she was Muslim yet Korean. A combination that many non-Koreans and Koreans may be surprised with at first but it makes sense to the others about how special Islam is. Korean Muslims are rapidly changing the way people view Islam. There is a time when the religion is often portrayed as dangerous and associated with terrorism in the mainstream media.

KOREAN CULTURE

South Korea or Republic of Korea is located at East Asia with nine provinces and six special cities. This country has a long history with China and Japan but Korea managed to generate its own unique culture and developed its own tradition. Different countries have different cultures in terms of religion, customs, norms, traditions, beliefs, and values. South Korea has its unique cultures and these cultures give high impact towards Korean's daily life. South Korean society operates according to Confucian values which respect authority, collective, behave virtuously, work hard, learn hard, avoid the extremes, and live moderately. The essence of Korean culture is harmony with order which is influenced by Confucianism. Koreans commonly cited virtues in traditional Korea which include filial piety, respect for elders, benevolence, loyalty, trust, cooperation, reciprocity, and humility. In general, Confucianism influences South Korean society in many different ways such as status, social contracts, and relationship with others. Korean status is determined by age, gender, education, family background, wealth, occupation, and political ideology as backgrounds are very important to Koreans because it determines how people should be treated in the hierarchical society.

Festival, Celebration and Holiday

Koreans celebrating a lot of festivals and celebrations and they are different based on seasons as the country experiences four seasons in a year. Apart from National holidays, Koreans practice a few celebrations which had become a part of their norms and beliefs. The seasonal rhythm of life was organized by the lunar calendar. Lunar New Year Day or known as *Seol* or *Seollal* is regarded as the most important traditional seasonal festival and it is related with the ceremony of performing the *Sebae* or New Year Bow before the elders. Another important seasonal festival is called Daeboreum or known as Greater Full Moon which is celebrated on the 15th day of the first month of the year by the lunar calendar.

Last but not least, Korean parents celebrate the 100th anniversary *baegil* and the first birthday *dol* of their baby with special big celebrations which involve families, relatives, and friends. It is a ritual prayer for the baby to have a good health, success in life, and longevity. In addition, wedding is another important family celebration in Korea. The entire community will gather to celebrate the

bride and groom with some traditional rituals called *Pyebaek* (traditional ceremony to pay respect to the groom’s family by the newly-wedded couple right after the wedding) and *Ibaji* (wedding food that the bride presents to the groom’s family) Invalid source specified.. There are a lot more celebrations in Korea but the main celebration in the lunar calendar is as stated in Table 1. Korean traditions are wealthy in rituals since their past ancestors. Some of them are still practicing the rituals or celebrations to show respect for their elders. All celebrations and festivals are celebrated with food and different dishes to share among relatives and friends. It shows how collectivistic they are as Koreans.

Table 1: National Public Holiday in KoreaInvalid source specified.

Jan 1	New Year's Day Seollal	The first day of the year. The first day of the year by the lunar calendar. Three Day Celebration.
Mar 1	Independence Day	Commemorates the March First Movement, non-violent public resistance against the Japanese colonial rule, and the declaration of Korean Independence in 1919
Apr 8	Buddha's Birthday	Celebrates the birth of Shakyamuni Buddha. A variety of celebratory events are held in Buddhist temples across Korea,
May 5	Children's Day	A great variety of celebratory and fun events for children are held across the country.
Jun 6	Memorial Day	A national memorial service is held at the National Cemetery to honor and commemorate the achievements of war heroes and veterans
Aug 15	Liberation Day	Celebrates the 1945 liberation of Korea from Japanese colonial rule.
Aug 15	Chuseok	Known by different names such as Chuseok and Hangawi, this seasonal festival on the 15th day of the 8th lunar month brings families together for memorial services for their ancestors and celebratory events.
Oct 3	National Foundation Day	Commemorates the foundation of Gojoseon, the first Korean state, by Dangun in 2333 BCE.
Oct 9	Hangeul Day	Marks the invention and promulgation of Hunminjeongeum (Hangeul), the Korean writing system.
Dec 25	Christmas	Celebrates the birth of Jesus Christ with a great variety of religious and secular events.

KOREAN HALAL FOOD

Korean food is very similar to nature. In Korea, there are four seasons and each season brings variety of fresh foods and the ocean provides plentiful ingredients Invalid source specified.. The food is very healthy which is usually followed with tea and traditional cake or fruit to remove the lingering tastes in the mouth and leave one feeling fresh Invalid source specified.. There are many restaurants that

serve Halal dishes around Seoul, Korea. Halal restaurants are mainly situated in Itaewon and Hannamdong around and near the Seoul Central Mosque which is directly managed by Turkish and Pakistani Muslims Invalid source specified..

All festivals and celebrations in Korea are celebrated with delicious dishes. Korea is synonym with great dishes when celebrating anything during festive seasons. Two foods that people have come to identify in Korea are Kimchi, a fermented vegetable dish and eaten at every meal. Another one is Bulgogi, a marinated meat dish which is more like a party food and eaten on special occasions and when dining out or entertaining guests Invalid source specified.. The Korean local delicacy is popular worldwide which includes cold noodles, sticky rice cakes, and barbecue. Korean food for Muslim is fully monitored by the *Korean Muslim Federation* or known as KMF which is a private organization and was established since 1967. This private body specializes in issuing Halal certifications to certain products and services in the food industry Invalid source specified..

SCHOLARLY ARTICLE ABOUT EDUCATION IN ISLAMIC PERSPECTIVE

Islam was developed well in Korea. There are a lot of medium and sectors proving that Islam has influenced the lifestyle of Korean Muslims especially in education. Education plays important roles because education enlightens people on cultures and values. Islam has its own attitude towards education that education is the instrument by which people can be trained via the Islamic way of life. It aims at producing human resources following the Islamic teachings especially in spirituality and morality.

As indicated by Jiyun Camilia Nam (2012), in 2010, it had been recorded that there were about 45,000 Muslim residents in Korea and 100,000 temporary Muslim residents such as students, businessmen, and migrant workers. This shows that education in the Islamic perspective can be accepted well. The exposure of Islam and Muslim lifestyle can take place at kindergarten, religious school, university, and committee.

According to Lee (2011), the Islam mosque in Itaewon plays a significant role not only in providing a place of worship for Muslims but also in facilitating an exchange of communication for Koreans who are interested in Islam. The process of education also takes part because everyone will always communicate and build connection with others. For instance, the mosque is a meeting point to meet up, promote intellectual activities, and provide informal education to the committee.

Besides that, education in the Islamic perspective in Korea also involves religious school. In 2008, The Korea Times had mentioned the first Islamic school in Korea, Prince Sultan Islamic School, Seoul. Korea Muslim Federation (KMF) is a responsible organization in handling the management of the school. The school is responsible to help the Korean Muslims learn Islamic culture and Muslim lifestyle through formal education. The school is unique because it applies English as the main language to communicate and in the learning process.

The learning process of education in Islamic perspective also involves children at kindergarten level. Korean Muslims give freedom to their children to learn about Islam so that their children can get formal and informal education such as reading Al-Quran and writing Arabic. KMF believes that this is the best medium to give exposure to the young generation because they are fresh and have a strong ability to try something new in their life. As a result, most of the children can follow the Muslim lifestyle and practice the Islamic culture.

Korean Muslims also put an effort to apply education in the Islamic perspective among university students. There are a lot of activities conducted by the Koslim students to develop and build the relationships among other Muslims. For example, Aspiring Malaysian Rijal or better known as AMIR, is a Malaysian Muslim student association in Korea. This shows that university students also take part as the main generation to deliver Islamic messages to others.

OVERALL VIEW OF METHODOLOGY

Every research conducted needs to be analysed as well as different types of research to investigate the relationship between variables. This research paper used quantitative research method in analyzing “Muslims In Korea: The Way Of Life” perception in regard to the minority of Muslims in South Korea. Specifically, the method used to investigate the relationship was done by distributing questionnaires to the Muslim population in Korea and also Malaysian students who study in Korea. The ways of distributing the questionnaires are via e-mail, online forms, and also direct distribution to the Muslims around the Seoul Mosque in Korea.

Research Instrument Used

The instrument used to get the data on this issue is by using questionnaires and interviewing experts. These two methods are to get the data of the Muslim population which is more particular on their ways of life. The questionnaire forms have several parts such as background information for the respondents, social parts, culture and food parts, and education parts. The second method is interview with experts in the field related to this issue.

Research Respondents

There were 30 of respondents answering the direct questionnaires that had been distributed around the mosque. There were 10 male and 20 female respondents that answered the direct questionnaire forms. The target respondents to fill the questionnaires were Muslims who live in Korea and also students from Malaysia who furthered their studies in Korea. These two targets usually have their own styles for surviving in the non-Muslim country. The experts had been interviewed and the interview sessions had been recorded.

Research Procedure

Most of the questionnaires were distributed by hand for data collection around the Seoul Mosque. Besides, the questionnaires via Google forms were distributed to

the representative of student committee in Korea using WhatsApp application and Facebook. The questionnaires covered the questions about their understanding and also opinion regarding “Muslims In Korea: The Way Of Life”. Several interview sessions were held while distributing the questionnaires and it took about two hours to complete the questionnaires and interview sessions. The questions from the questionnaire had also been asked to the experts.

DATA ANALYSIS

The data would be analysed from frequency counts of questionnaires that had been calculated into percentages. Then, the result would be formed into suitable graphics and tables to be evaluated and summarized.

Section A: Background Information

This research has four sections which are background information of the respondents, social, culture and food sections, and also education. The background information of the respondents includes the ages of the respondents which are divided into several ranges: below 16 years old, 17 to 22 years old, 23 to 30 years old, and others. Most of the respondents are more than 30 years old.

Age					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 16 years old	1	3.3	3.3	3.3
	17 to 22 years old	3	10.0	10.0	13.3
	23 to 30 years old	8	26.7	26.7	40.0
	Others	18	60.0	60.0	100.0
	Total	30	100.0	100.0	

The background information also includes the gender of the respondents. The total respondents are 30; 21 of them are males and the others are females.

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	9	30.0	30.0	30.0
	Male	21	70.0	70.0	100.0
	Total	30	100.0	100.0	

The highest qualification of the respondents is mostly university degree. 40% of them are university degree, 23.3% are high school, 13.3% of them are diploma, and 10% are master's degree.

Highest qualification				
	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	None	4	13.3	13.3	13.3
	High School	7	23.3	23.3	36.7
	Diploma	4	13.3	13.3	50.0
	University Degree	12	40.0	40.0	90.0
	Master Degree	3	10.0	10.0	100.0
	Total	30	100.0	100.0	

Nationality is also vital in this research as to know where the respondents come from. Majority of them are from Korea and other places with 40%; 13.3% from Indonesia and 6.7% from Malaysia.

Nationality					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Korean	12	40.0	40.0	40.0
	Malaysian	2	6.7	6.7	46.7
	Indonesian	4	13.3	13.3	60.0
	Others	12	40.0	40.0	100.0
	Total	30	100.0	100.0	

Based on the research, most of them are non-local Koreans, either converted or purely Muslims and it depends on how long they have lived in Korea. 66.7% of the respondents' life in Korea is about 1 to 10 years, 20.0% is 10-20 years, and 13.3% is 20 to 30 years.

Non-local Korean					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 to 10 years	20	66.7	66.7	66.7
	10 to 20 years	6	20.0	20.0	86.7
	20 to 30 years	4	13.3	13.3	100.0
	Total	30	100.0	100.0	

Section B: Social

In this section, the respondents were requested to answer the question about Islamophobia. 26.7% preferred to be "neutral" about facing the Islamophobic people, followed by 23.3% of the respondents that are in agreement with experiences facing the Islamophobic people. Only 6.7% of the respondents preferred "strongly agree" with the question of "I had experienced facing Islamophobic people."

Experiences					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	7	23.3	23.3	23.3
	disagree	6	20.0	20.0	43.3
	neutral	8	26.7	26.7	70.0

	agree	7	23.3	23.3	93.3
	strongly agree	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

The second question was about Islamophobia: “There are a lot of Islamophobic people at?” 33.3% of respondents showed that there are a lot of Islamophobic people at terrace or houses. The result also showed 33.3% Islamophobic people at school, university, or college.

Terrace/houses					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	5	16.7	16.7	16.7
	disagree	7	23.3	23.3	40.0
	neutral	10	33.3	33.3	73.3
	agree	6	20.0	20.0	93.3
	strongly agree	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

There were 13.3% of respondents that strongly disagreed with the Islamophobic people at school, university, and college. 30.0% of them disagreed and only 3.3% strongly agreed with the question.

School/university/college					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	4	13.3	13.3	13.3
	disagree	9	30.0	30.0	43.3
	neutral	10	33.3	33.3	76.7
	agree	6	20.0	20.0	96.7
	strongly agree	1	3.3	3.3	100.0
	Total	30	100.0	100.0	

There were 30.0% of the respondents that preferred to be neutral about the fact that there are a lot of Islamophobic people at their working place or office. 26.7% of them agreed with the question while 13.3% strongly disagreed. Only 6.7% of the respondents strongly agreed that there are a lot of Islamophobic people at their work place and office.

Work place/office					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	4	13.3	13.3	13.3
	disagree	7	23.3	23.3	36.7

	neutral	9	30.0	30.0	66.7
	agree	8	26.7	26.7	93.3
	strongly agree	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

The next question was about the way to communicate with non-Muslim friends in Korea. The question was “Is it easy to communicate with my non-Muslim friends at Korea?” Most of the respondents which is about 73.3% strongly disagreed with the answer of different ideology or Koreans do not speak English. 26.7% of them disagreed with the statement.

Communicate					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	22	73.3	73.3	73.3
	disagree	8	26.7	26.7	100.0
	Total	30	100.0	100.0	

The last question in this section was about the issue with non-Muslim friends. 73.3% of the respondents showed that they have no issue with their non-Muslim friends in South Korea while 26.7% of them disagreed.

No issue					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	22	73.3	73.3	73.3
	disagree	8	26.7	26.7	100.0
	Total	30	100.0	100.0	

Section C: Culture and Food

Culture is an important part to show the religion’s behavior to the others. The question asked the respondent “Is there any Korean culture that you can adapt into your life as a Muslim?” 60% of the respondents answered “yes”, they could adapt especially in terms of food and beverages, Koreans’ behavior, discipline, and more.

Culture					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	60.0	60.0	60.0
	No	12	40.0	40.0	100.0
	Total	30	100.0	100.0	

Eid Adha and Eid Fitri are special celebrations in Islam. However, in non-Muslim countries, is there any celebration of Eid Adha or Eid Fitri? 66.7% said

“yes” that there are small celebrations with friends celebrated at mosque or Seoul Islamic Center. 33.3% of the respondents chose to say “no”.

Celebration					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	20	66.7	66.7	66.7
	No	10	33.3	33.3	100.0
	Total	30	100.0	100.0	

From the question “Do you find any difficulties for Muslim tourists to pray in Korea in public places?”, there were 43.4% respondents that preferred to say “yes” about the celebration because there are limited spaces for it. 56.7%, which is about 17 respondents, said “no”.

Difficulty					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	13	43.3	43.3	43.3
	No	17	56.7	56.7	100.0
	Total	30	100.0	100.0	

In the social section, this research also asked about the problem they faced in the month of Ramadhan, which is the fasting month especially when they have classes in the evening. Only 16.7% or 5 respondents said “yes” about facing a problem during Ramadhan, 83.3% of the respondents showed that they have no problem during the Ramadhan month in South Korea.

Ramadhan					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	5	16.7	16.7	16.7
	No	25	83.3	83.3	100.0
	Total	30	100.0	100.0	

Halal food is a figure of a Muslim. Thus, this research included the question of “Is it easy to get halal food?” The result showed that only 20%, which are 6 respondents agreed that it is easy to get halal food. 36.7% and 23.3% of the respondents chose “disagree” and “strongly disagree” respectively. It shows that halal food in Korea is limited at certain places only.

Easy to get halal food				
	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Strongly agree	1	3.3	3.3	3.3
	Agree	6	20.0	20.0	23.3
	Neutral	5	16.7	16.7	40.0
	Disagree	11	36.7	36.7	76.7
	Strongly disagree	7	23.3	23.3	100.0
	Total	30	100.0	100.0	

From the question “Are there are many stores that serve halal food?”, 36.7% and 20% of the respondents agreed and strongly agreed that there are some stores that serve halal food such as chicken and meat respectively. The availability of halal food stores at certain area is too limited. 26.7% of the respondents preferred “neutral” because of the limitation for the halal food itself. 13.3% disagreed with the question and 3.3% of the respondents chose “strongly disagree”.

Stores of halal food					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	disagree	4	13.3	13.3	16.7
	neutral	8	26.7	26.7	43.3
	agree	11	36.7	36.7	80.0
	strongly agree	6	20.0	20.0	100.0
	Total	30	100.0	100.0	

There were 40% and 33.3% respondents that agreed and strongly agreed respectively. They agreed that most of halal foods were imported. The total number of them is 22. 20% of the respondents preferred “neutral” and 6.7% of them disagreed about the imported halal food.

Imported Food					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	2	6.7	6.7	6.7
	neutral	6	20.0	20.0	26.7
	agree	12	40.0	40.0	66.7
	strongly agree	10	33.3	33.3	100.0
	Total	30	100.0	100.0	

South Korea is a developing country and a country tourists love to visit because of their beautiful sceneries including having Muslims all around the world. Minority of the respondents agreed that it is easy to find halal food restaurants with 46.7%. 23.3% of the respondents disagreed and 30% of them preferred neutral.

Halal food restaurant					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	disagree	7	23.3	23.3	23.3
	neutral	9	30.0	30.0	53.3
	agree	8	26.7	26.7	80.0
	strongly agree	6	20.0	20.0	100.0
	Total	30	100.0	100.0	

Section D: Education

Religion class is needed for a Muslim, but in the non-Muslim country, is it easy to have or to go to the religion class? Based on the questionnaire data, 40% of the respondents agreed that it is hard to find religion class because the class is forced to be held among them only. 13.3% of them strongly disagreed and 16.7% disagreed about the difficulty to find religion classes.

Hard to find religion class/center					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	4	13.3	13.3	13.3
	disagree	5	16.7	16.7	30.0
	neutral	5	16.7	16.7	46.7
	agree	12	40.0	40.0	86.7
	strongly agree	4	13.3	13.3	100.0
	Total	30	100.0	100.0	

Half of the respondents or 50% of them chose to “neutral” in answering the question of “Is there time/period provided to study religion subject at school or university?” 26.7% of the respondents agreed that there is time or period provided to study religion subject at school or university.

Time/period					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	4	13.3	13.3	13.3
	disagree	2	6.7	6.7	20.0
	neutral	15	50.0	50.0	70.0
	agree	8	26.7	26.7	96.7
	strongly agree	1	3.3	3.3	100.0
	Total	30	100.0	100.0	

There were 13.3% respondents who agreed that there are TV or radio programmes teaching religion in the South Korea area. However, 30% of them strongly disagreed and 26.7% disagreed with the statement. The statistics showed that TV or radio programmes teaching religion are too limited and not exposed.

TV/radio					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	9	30.0	30.0	30.0
	disagree	8	26.7	26.7	56.7
	neutral	8	26.7	26.7	83.3
	agree	4	13.3	13.3	96.7
	strongly agree	1	3.3	3.3	100.0
	Total	30	100.0	100.0	

Social media networking is famous among the people. 30% of the respondents agreed with learning process about religion through social media networking and must be supported by reading and religion classes. 23.3% of them disagreed and 3.3% strongly disagreed.

Media networking					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly disagree	1	3.3	3.3	3.3
	disagree	7	23.3	23.3	26.7
	neutral	11	36.7	36.7	63.3
	agree	9	30.0	30.0	93.3
	strongly agree	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

CONCLUSION

All in all, the objectives of the study have been successfully achieved during this research. This research is about the way of life for Muslims in South Korea and it involved 30 respondents to answer questionnaires and also experts' interview sessions were held to collect the data of this research. From the 30 respondents, majority of the respondents are more than 30 years old and 21 of them are males. Furthermore, they also agreed that there are several problems to be faced when living in a non-Muslim country. 20% of the respondents agreed that there are a lot of Islamophobic people at terrace/houses compared to other places. However, majority of the respondents said that they have no issue with their non-Muslim friends but the statistics showed them having some problems due to daily

communication because Koreans do not practice English as their communication language. Besides that, the respondents also chose “yes” to answer regarding Korean culture that they can adapt in their life as Muslims. The respondents also said that there are small celebrations of Eid Adha and Eid Fitri in Korea especially with Muslim friends either at Seoul Mosque or Seoul Islamic Centre. Finally, from the results of questionnaires and experts interview, there are only minorities of Muslim in Korea. However, it has been observed that Muslims in Korea are friendly and can survive living in a non-Muslim country.

Every problem can come to an end with solutions provided. This research was conducted to observe the way of Muslims’ life focusing in South Korea. It can be recommended that the number of respondents should be increased so that the data collected are more precise. Besides, the specification on the research will help the respondents to be clear about the research and makes it easy for the researchers in terms of data collection. Other than that, the group who did this research should stay in South Korea for a few weeks or a few months for data collection. It can boost their data collection by staying with Korean Muslims such as adopted family to recognize the culture of Muslims there.

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